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Jesus Christ²³⁷

THE
Great Wonder.

DISCOVERED

FOR THE

Amazement of SAINTS.

IN A

SERMON

Preached before the Right Honorable the Lord Major of London, and the Honorable Court of Aldermen, at Pauls.

By MATTHEW BARKER, Preacher of the Gospel at *Leonards East-Cheap*. LONDON.

O the depth of the Riches both of the Wisdom and knowledge of God ! how unsearchable are his judgements, and his wayes past finding out ! Rom. 11. 33.

Quando mens se ad deum cum amore integre convertit, incomprehensibili luce insundum eius effulgente, rationis & intellectus oculus, reverberatus caligat. Hælog. Corderii ad myst. Theol. cap. 7.

Ὁ θεὸς πάντων λόγος, καὶ τὸ καὶ ὁ πᾶς ἀκατάληπτος καὶ ὁ πάντων ἀποκρυφίων ὁ θεὸς ὁ ἀποκρυφίων ὁ θεὸς. Dionys. Arcop. de divin. nomin. cap. 7.

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TO THE
 RIGHT HONORABLE,
 Thomas Andrews,
 LORD MAIOR,
 AND
 The HONORABLE COURT
 of ALDERMEN.



*You were pleased to Order
 this Sermon to the Press;
 but I hope it hath already had
 one Impression upon your
 hearts, and I intended it for
 no other, and is the most noble and excellent
 kind of Printing; when the heart comes to be*

The Epistle Dedicatory.

2 Cor. 3. 3.

Being engraven as a Book ingraven with the engravings of God, & the Epistle of Jesus Christ, written not with ink, but the Spirit of the living God. What I before presented to your ears, I now again present to your eyes (ὅτι ἡ τοῦ θεοῦ χάρις) and if by either or both it shall reach your hearts, I have my reward; You should have had it sooner, but some troubles in my spirit, and some affairs in my hand have retarded it: But now you have it, and neither in matter or form much different from what it was. And the blessing of heaven attend it, that it may either make or renew some heavenly impressions upon your souls; for though it is true what the Apostle saith, Rom. 10. That Faith cometh by hearing, yet it is also as true what the Church saith, Lam. 3. 51. Mine eye affecteth my heart. Then are the senses of the body in their highest and properest operations, when they let in upon

upon the soul those Idea's which will indeed raise, refresh, and nourish it.

My great plot was, in this Discourse, (pardon this plot) to make you all Captives; not to my self, but to TRUTH and JESUS CHRIST; and I knew not how to do it by a more probable stratagem, then to set up this Jesus in his WONDERFULNES before you, as conceiving, that to men truly rational he cannot be presented under a more powerful and perswasive Notion. And so I thought it might be very sutable to men in Power and place; for the heart that is most effectually caught and captivated of Jesus Christ, is best accomplit for the sincere and vigorous prosecution of publique affairs: Never doth the soul move aright in any service, if it be not originally drawn of him, and ultimately carried forth unto him. And O that your choisest af-

A 3 fections;

The Epistle Dedicatory.

fections might centre in his person, and your chiefest endeavours in his glory: We read in Rev. 19. 1. of a great voyce of much people in heaven, saying, Allelujah, salvation and glory, and honour, and power to the Lord our God. What salvation, what glory, what honour, and power the Lord hath given to his people in these dayes, he expects they should give them back again to him; that as they are his by their coming from him, so they may again be made his by returning them back unto him; and then shall we approve ourselves to be of those people in heaven. Appelles when he had drawn some curious piece, would set it in publique view, and place himself behind the curtain to hearken what would be said of it by the people passing by: Jesus Christ hath set before us in his great works among us a fair draught, a lively representation of his glorious power,

power, wisdom, justice, and mercy; and doth he not now stand still, and listen what the hearts, tongues, and actings of his people speak concerning it?

Our great transactions were lately in our VVars abroad; they are now likely to be in our Counsels at home: Much of God hath been seen in those; and O that nothing of self might be seen in these: I hope at last God will direct us to find out one Common Centre of Truth and Righteousness wherein all honest hearts will meet.

The Lord give your Lordship, and all others that sit with you at the Stern of this City, wisdom to sayl between the two rocks of ANARCHY and TYRANNY, and then I hope you will arrive safe at the much longed for Haven of common righteousness, and peace. It is not for me to prescribe any thing in this nature. Only I shall pray, that the two Staves of BANDS and BEAUTY, may
alwayes

The Epistle Dedicatory.

alwayes stand at the gates of this City, by our sweet enjoyment of Jesus Christ in his Ordinances, and of one another in unity and love.

Our first degree of happiness would be, not to differ; but the second is, to mannage our differences with humility and wisdom, and to take them up before they prove like a breach of the Sea.

We ought to mark those that cause divisions, much more those that delight in them. I shall no longer detain you from the perusal of those poor and broken meditations that follow; though they came from me in weakness, yet I hope, they will rise up in you with power, which will be a CROWN of Glory, and rejoycing to him, who desires to his utmost to be serviceable to the great Interest of your spiritual Estate,

Matthew Barker.



Isaiah Chap. 9. part of the 6. Ver.

And his name shall be called Wonderful, &c.



Of all the *Prophets*, this *Prophet Isaiah* is the most *Evangelical*: what *Paul* was among the *Apostles* in the *New Testament*, that is *Isaiah* among the *Prophets* in the *Old*: as the *One* had the highest *Revelation*, the *Other* had the clearest *Vision*; of which you read *Isaiah 6.* and is expressly said to be of *Christ* in his glory, *John 12. 41.* speaking more distinctly of *Christ* in his birth, natures, life, sufferings, death, his kingdom and glorious administrations in the world, then the rest of the *Prophets*, * so that he is oftener quoted in the *New Testament*, then all the rest of the *Prophets*.

* Qui Isaiam
legerit, versari
se putet in E-
vangelio. Hier.

In the beginning of this Chapter, he speaks pure *Gospel*: having in the preceding Chapters been foretelling and threatening a gloomy night of *Captivity* and *desolation* coming upon *Judah* and *Jerusalem*, as you read *Chap. 7. 17, 18.* and *Chap. 8. 7, 8.* in this Chapter to keep their heads above water, that they might not sink under the fear or feeling of those heavy afflictions, doth present to their thoughts the near approach of the *Messiah*, and that glorious restitution, salvation and deliverance which come along with him, upon the world; that they might

be able to look through the *darkness* of the night, to the *beauty* and *glory* of *that day* that was *erst while* to shine forth upon the Earth : And this day is *represented* by the *day* of their *deliverance* from the *Babylonish Captivity*, as the *shadow* of it, in the beginning of this *Chapter*, that their joy might be the more *enlarged*, and this *deliverance* more welcome, when they should receive it, not alone as a temporal *deliverance*, but as a *type* and *pledge* of that *spiritual salvation* which the Lord Jesus was to *administer* at his coming.

This day of Christ is presented by the *Prophet*, as *approaching*, in this *Chapter*, with these several *goodly attendants*.

{ *Light.* }
 { *Joy.* }
 { *Victory.* }

1. First is *Light* : as in ver. 2. *The people that walked in darkness, have seen a great light* : All light, hath its pleasure; the *lowest* light, that which is *sensible* and *visible*, is pleasant, *Eccles.* 11. 7. but the *higher* the light is, the more *suitable* to man; and so the more pleasant : This light that shines from Christ, is *intellectual*, *spiritual*, breaking out from the *highest sphere*, and the *first fountain* of light.

2. Second is *Joy* : as in ver. 3. *They joy before thee*; Which is *expressed* by two of the *highest* joys in nature; the one is of *harvest*, when the Husbandman *reaps* the fruit of his *long toyl* and travels : The other is, of *dividing* the spoils; when after the enemy is *routed*, the *battle man*, the danger and difficulty of the service over, the *Soldiour* makes his *triumph*, and divides the *spoil*.

3. Third

Iesus Christ, the great Wonder.

3. Third is *Victory* : which you read in *ver. 4.* which is described in the

$\left. \begin{array}{l} \text{Parts} \\ \text{Manner} \\ \text{Author} \end{array} \right\} \text{ of it.}$

1. The several parts of it, *ver. 4.* *Thou hast broken the yoke of his burthen, and the staffe of his shoulder, the rod of his oppressor.*

First, *The yoke of his burthen*, or burthensom yoke, which is the *Law*, which Christ hath broken off from the necks of Saints.

Second is, *The staffe of his shoulder*, which is the tyranny and guilt of sin, wherewith the Conscience is afflicted, and beaten, and the spirit in man enslaved.

Third is, *The rod, or the * Scepter of his oppressor*, which is the dominion and reign of the devil. שֶׁבֶט *

2. Next we have the *manner* of it, expressed by a two-fold parallel : First is, that *Victory of Gideon over the Midianites* : *As in the day of Midian, ver. 4.* recorded *Judg. 7.* and an eminent type of this : First, in the Conquerour *Gideon* *, which signifies one that doth cut off, or destroy ; as he did, cut off the enemies of Israel, and bring in their deliverance ; so doth *Iesus Christ* for his people. גִּדְיוֹן *
יָצָא *
Exscidit.

Secondly, in the person *Conquered*, the *Midianites* ;
* *Midian* signifies *Contention*, or pleading in judgement against another : This *Midian CHRIST* doth overthrow and silence : whatever *Sin*, the *Law*, *Satan*, or *Conscience* could plead against us ; Christ hath put to silence, and overcome, as the *Apostle* asserts by a word very

significant to this purpose, Rom. 8. 33. *Who shall lay any thing to the charge of Gods Elect, תיב יצאיהו, or who shall call them into judgement?*

Judg. 6. 34.

Thirdly, in the assistance *he used* in the Conquest; which was from *Abiezer*, signifying *the help of my father*: so Christ prevailed in the power and assistance of his Father.

Fourthly, in the paucity of his men, whereby he conquered; his Army of *thirty two thousand*, being reduced to *three hundred*: none of those that were fearfull, or bowed down upon their knees to drink, engaging with him in the battle: So fares it with Jesus Christ in those spiritual battles he is fighting in the world: some desponding by carnal fear, others bowed down by earthly engagements, and interests, do basely fall off, going back to self, and the world.

But lastly, and especially in the strangeness of it: *Gideon* prevailed not by *might* nor *strength*; not by wonted policy, or warlike stratagems, but by *Lamps* and *Pitchers*, and the sound of *Trumpets*: So our Lord Jesus by *Lamps* and *Pitchers*, by the light of *Truth* in *Earthen vessels*, and by the sounding of the Gospel, doth destroy the powers of darkness, the Kingdom of *Sathan*, confounds and scatters all the enemies of our salvation.

This is the first Parallel.

Next, it is paralleled with other ordinary battles and victories, ver. 5. *Every battle of the Warriour is with confused noise, and with garments rolled in blood; but this shall be* (or as we may better read it) *and it is, or will be with burning the fuel of fire.*

So in Christs spiritual battles, you have all these Concomitants:

Jesus Christ, the great Wonder.

3.

comitants: here is a *confused noise*, when he comes and sets up his *standard* within us, and is *subduing us* to himself; how do *carnal reason*, the *wisdom* and *lusts* of the *flesh*, make a *noise* within us, *contradicting* and *opposing* Christ in his word, works, and wayes within us: Two *irreconcilable* parties clashing and fighting against each other, do bring forth this *confused noise*, and *rumult* in the soul.

And in other victories we may see *garments rolled in blood*; so neither is this *spiritual* victory without *blood*; Christ overcame by his *blood*; so do *Saints* overcome, by the *blood of the Lamb*: and their *garments are made white*, being dipped and rolled in this *blood*.

Rev. 7. 14.

Lastly, other victories are attended with *burnings*; firing of *Gates*, *Houses*, *Cities*, and other *fuel of fire*: So this *spiritual* battle and *victory* is not without *fire*: the *fire* of the *Spirit* is *burning* within us, whatever is *fleshy* and *carnal*; whatever is *hay* and *straw*, is the *fuel* of this *fire*: and the *day of the Lord*, when he comes to conquer, will *consume* and devour it.

Thus we have seen this *Victory* in the *manner* of it.

3. Lastly, it is set forth in the *Author* of it: who is now the *warrior* that fights these battles, the *Conqueror* that subdues these enemies: here are great *Victories* *achieved*, brave *exploits* acted, strong and puissant *adversaries* broken: do you not long to see the person brought forth in view, whose *achievements* ye have heard the high *reports* of, and before you see him, are speaking within your selves, as they in the Gospel, *What manner of man is this!* Lo, the verse I have read presents him to you: It is no other then a *Child*; *For unto us a Child is born, and unto us a Son is given, &c.* The *Child* is the

same which was spoken of *Chap. 7. 14.* that was to be born of a Virgin, and whose name is called *Immanuel*: The same with that child born of the Prophets, called *Maher-Shalah-baz*, not *Hezekiah*, as the Jews would fain understand the Text, but our Lord Jesus himself: who is presented in this 6. verse under such a description as cannot agree to any creature.

1. He is described in his twofold nature, *a child born, a son given*: the child of the Virgin in respect of his humanity, the Son of God in respect of his Divinity.

2. In his *Dedication* to his people in both natures; he is *a child born to us, a son given to us*.

3. In the *sovereign power and authority* wherewith he is invested; *The government shall be upon his shoulder*.

4. In the *names* wherewith he is styled, which are these five: First is *Wonderful*: The second *Counsellor*: The third the *Mighty God*: The fourth the *Everlasting Father*, or the *Father of Eternity*: The last the *Prince of Peace*.

* *Admirabilis*
nativitate,
Consiliarius
prædicatione,
fortis Deus in
operatione, Pa-
ter seculi in re-
surrectione,
Princeps pacis
in perpetua be-
atitudine. Ber.
Serm. 10.

Bernard applies these names thus, * *Wonderful*, in his birth: *Counsellor* in his Doctrine: *The Mighty God* in his working: *Father of Eternity* in his resurrection: *Prince of Peace* in our eternal happiness. Others conceive these names relate to the several parts of mans salvation: First, *Wonderful*, in the new birth, so strangely changing the course of corrupt nature. Secondly, *Counsellor*, in making man wise in his choice, and to discern of things that differ. Thirdly, *A strong God*, in throwing down the strong holds of sin. Fourthly, *Father of Eternity*, by infusing an *Everlasting life*. Lastly, *Prince of Peace*, in reconciling us to the Father, and quieting and satisfying the soul of man.

There is nothing in the verse but what is of singular con-

concernment; every word hath its distinct *Emphasis*: each of these names hath a *treasure* of truth within it: but I have *singled* out the first of the names by which he is set forth, to spend my present strength and time upon; *viz.* his name *Wonderful*: And that which invited my thoughts to this *subject* in this place, was, because Christ hath made himself *eminently* known by this name in our dayes, and we are cast upon those *Agēs* of the world wherein he will yet further merit and *magnifie* it.

Wonderful. The word is *נִסְתָּר* derived from *נִסָּר* which *Vid. Aurnar.* signifies, to be veiled or hidden from the eyes and *un-* *Lex.* *derstanding* of men; because things *wonderful* are things that lie hid; whose *depth* cannot be sounded, nor cause discovered: This name applied to Christ, signifies, as *A Lapide* speaks, *Rerum mirabilium thesauros inestimabiles in Christo esse absconditos*, that the inestimable treasures of wonderful things are hidden in Jesus Christ.

Simmachus translates the word *מִסְתָּרִים* which signifies a *Paradox*, or *Paradoxnes* it self: and indeed he is not so much *admirable* as *admirability*: Among all those *pompous titles* which the Princes of the earth have assumed, none ever have assumed this, it being reserved as *peculiar* to Jesus Christ: Some conceive that the Prophet here alludes to the *Angel* that conversed with *Manoah*, *Judg.* 13. 18. who being asked his name, replied, his name was *Peli*, or *Wonderful*. And *Jacob* asked the Angel his name he contended with, *Gen.* 32. He answers, *Wherefore dost thou ask my name?* In denying to tell him it, he doth in a manner confess it; that it is *wonderful*. *Moses* asked the same thing of God; to know his Name; He answers him, *I am that I am*; As if he should say, no name can fully express me; but *what I am* *Exod.* 3. 13. *that I am*; His Essence is so *wonderful*, that no name, unless

unless it be the name *Wonderful*, can well agree to him. The first use of names was to describe the *nature* of things; but the nature of God being every way *incomprehensible*, it cannot be possibly confined within the limit of any *name*; or if it could, yet that *name* neither man, nor Angels could *comprehend*; and therefore the Jews esteemed the name *Jehovah* *יהוה אלהים*, an unspeakable *name*: *Divines* say that no *definition* can be given of God, because his Being is *transcendent*; infinitely differing from all things *visible* or *conceivable*; And therefore in the most comprehensive *definition*, *semper maneret aliquid extra*, something which it could not possibly reach; And so we may say also, that no name can *positively* and fully express the *transcendent* excellency of his Being, but it must needs fall infinitely short of comprehending him.

So that one of the *Ancients* speaking of God, saith, That he is both *πολυώνυμος, & ἀνώνυμος*; without name, and yet of many names, because by whatever *name* we call any excellency or good in the creature, it may *eminently* be prædicated of him; for he is both *πάντα & ὑπὲρ πάντα*, all things that the *Creature* is, and yet nothing that the *Creature* is; all things may be both *affirmed* and *denied* of him; for seeing he is infinitely above all that *excellency* that is in the creature, therefore as much above every name whereby that *excellency* is called:

As when he is called *life, light, beauty, sweetness*, yet he is none of these things as they are in the creature, or apprehended by us, but in such a *transcendent* way as is *unconceivable* to all created understanding. He is *ἁπλοῦς, ἁγνός, ἀγνώστος, ἀκατάληκτος, ὁσιός*, as one *elegantly* speaks.

Some names attributed to God speak him forth in his *absolute Essence* and Being, as *Jehovah, El-shaddai*; Others

Others in his essential properties, as *Almighty, Just, True, God.* *Vid. Zanch. de naturâ dei lib. 1. cap. 4.*

Others in his relation to his creatures, as *Lord, King, &c.*

Others in those effects that he brings forth upon them; as when he puts forth his Essence in a way of illumination we call him *light*, of quickning we call him *life*, of supporting we call him a *rock*; of defence, we call him a *refuge*, or *high Tower*: though these operations of God descend upon us, yet his Essence (as one speaks) abides *invisible*; God in favor to us, and condescend to our understanding, expresseth himself by these names, that we might be able a little to apprehend him.

But there is no name that doth so fully express him in the incomprehensibleness, and infiniteness of his Being as the name *Wonderful*. In his other names we conceive of him under some finite notion; but this name *Wonderful* speaks him forth as one that surpasseth all the knowledge of the creature, the flight of mans highest thoughts: for that which is within the compass of his reason, that he never wonders at; but when he meets with some thing that transcends his reach, that swallows up his understanding, that he calls *Wonderful*, and stands amazed at; therefore the Schoolmen say, that the proper object of admiration is *res incognita*, a thing unknown and undiscerned; and therefore God cannot properly be said to wonder, to whom nothing lies hid.

Divines distinguish between *Mirandum & Miraculum*. That is *wonderful* which is *unusual* or unknown, proceeding from some *unwonted* or *undiscovered* cause in Nature: That is a *miracle* which is above Nature, transcends the utmost power and compass of Nature, in which we see the Godhead putting forth it self in its abstracted and immediate vigor. Now both these may be seen emi-

nently, in Jesus Christ; here are *wonders*, here are *miracles*, here are *mysteries*, and all the *deep things* of God are *treasured up* in him, and *shine forth* from him upon the world.

Before we look upon him *directly* in this name of his, and the reasons of it, we shall present him under some of those *types* and *shadows*, whereby he was *represented* before his actual *coming* into the world.

We find him typed forth by *wonderful* persons, and *wonderful* things under the Law, and yet himself more *wonderful* then all.

For Persons.

1. *Adam*, a *wonderful* person, formed by the *immediate* hand of God without the concurrence of those *natural* causes by which men are *ordinarily* brought forth; so was *Jesus Christ*.

Adam had all knowledge, both of God, and the creature by *immediate illumination*, and *infusion*; so had *Jesus Christ*.

Adam had *mankind* in his loyns, a world within him so had *Jesus Christ*.

Adam had an universal *Lordship* and *superintendency* over the whole Creation; so had *Jesus Christ*.

So also *Nabab*, a *wonderful* person; a *man* that lived in *two worlds*, was the term or *period* of the *Old world*, as it is called *2 Pet. 2. 5.* and was the *beginning* and *foundation* of the *New world* after the Flood, which was repaired and *built up again* by him, as you read, *Gen. 9.* Even so *Jesus Christ* lived first in the *old natural* state of man, being under the *Law*; as the *old man*, or *Adam* is, and was the end or *period* of that, and then raised up
and

and founded the new *spiritual world*, making the old state of things to pass away upon his *Cross*, and bringing all things into a new state at his Resurrection.

The next *wonderful man* we shall speak of, is *Melchisedek*, whom the Apostle gives a strange description of, *Heb. 7. Without father, without mother, without beginning, or end of days, and abiding a Priest continually.* Some conceived him to be *Sem* the son of *Noah*, as the *Samaritans*, and *Hebrews*: Others an *Angel*, as *Origen*. Others the *Holy Ghost*, or a certain *divine power* of God greater then *Christ*, as the *Melchisedecians*. Others *Christ* himself appearing in *humane form*, as *Cunaeus*, and others. And some conceive him one of the *Kings* of *Canaan*, as *A Lapide*, whom you may read upon the place: who ever he was, he was a *wonderful person*: Said to be *without father or mother*; meant, either because his *Genealogy* is not spoken of; ἀγενελογητος: or in reference to his *Priesthood*, not descending upon him by *Father*, *Mother*, or any *natural succession*, as it did upon the *Levitical Priests*, which is the more probable.

Vid. Cunaeum lib. 2. cap. 3. expressè.

Said also to be *without beginning or end of days. viz.* as a *Priest*, his *Priesthood* not being after the *Order* of *Aaron*, which was to expire, but vested in him upon such an *account* as was eminently to be held up, *established*, and *perpetuated* in the *Priesthood* of *Iesus Christ*.

And to this man *Abraham*, and the *Levitical Priesthood* in his loyns that was to receive *Tithes*, pays *Tithes* of all. A *wonderful person* indeed; and yet in all this but a shadow of him that is far more *wonderful*; *Iesus Christ*: who is indeed *without Father and mother, without beginning and end of days, and abideth a Priest for ever*: to whom we all *spiritually* are to pay *tithes*, by acknowledging that we *hold* all of him, and by *resigning* all back again unto him.

Another wonderful man was *Isaac*, issuing out of the dry, and as it were, dead bodies of *Abraham* and *Sarah*; when the vigor and vertue of nature was even expired; that *Sarah* laughed at the Promise, saying, *How can this be?*

So *Jesus Christ* springs as a root out of a dry ground, as the Prophet speaks, *Isai. 53. 2.* When his *Glory* and *Kingdom* riseth in the world, it is usually out of causes that seem barren and improbable; and when he riseth, and grows up within us, it is out of a dry and barren spirit, making the Wilderness to bud and blossom as the Rose, *Isai. 35. 1.*

And *Isaac* one in whom all Nations were to be blessed; which is only true of *Jesus Christ*, in whom we are blessed with all blessings in heavenly things.

And so *Joseph*, another person to be wondered at, filled with heavenly wisdom to interpret secrets, and declare the hidden things of darkness, and therefore was called *Zaphnath Paaneah*, *Gen. 41. 45.* But *Christ* in this respect more wonderful, declaring the deep Counsels of God, and opening the Treasuries of the highest wisdom to the world.

Again, a wonderful person, saving all *Egypt* alive in the midst of famine; and his father and brethren from death by that provision which he stored up, and dispensed to them; so *Jesus Christ* hath all heavenly provisions stored up in himself, whereby he doth feed and nourish the souls of men in the midst of that spiritual famine that sin hath brought upon them.

And yet again wonderful; to whom his Brethrens sheaves, and the Sun, Moon, and eleven Stars did obeisance, in a Dream or Vision: So all power in Heaven and Earth is in the hand of *Christ*; and to him every knee shall bow.

To

To mention but one person more of many: *Sampson* a wonderful man; who *slew a Lion with his hand, and tare him in pieces like a Kid*: So doth *Jesus Christ* slay and conquer *Satan*, break his power and kingdom in pieces. Judg. 14, 16.

Again, *Sampson* with the jawbone of an *Ass*, a simple creature, slew above a thousand men: So *Christ* by the Word of his mouth, which the world accounts foolishness, slays the wicked with a destructive, and his people with a wholsom and saving slaughter.

Again, *Sampson* took the gates of the City *Gaza*, and carries them away with the bars and posts thereof: So our Lord *Jesus* carries away the gates and bars of death and sin. And so the withs, and green cords wherewith he was bound, he brake them in pieces like Tow: Even so *Jesus Christ* breaks asunder those bands of the Law, and sin that were upon him; delivered himself from them, and his people by his presence in them. We might instance in *Moses*, *Ioshua*, *David*, and many others, of whom such wonderful things are reported: but time would fail.

Thus much for the wonderful persons.

We shall next set before you some Wonderful things, that have been from the beginning of the world, which were all as shadows to represent, and harbingers to usher in this person in the Text, whose name is Wonderful, into the world. To speak briefly,

First, the Tree of life in Paradise, a strange thing, that the man that eat thereof should live for ever: This tree of life is *Jesus Christ*.

And so *Jacobs Ladder*, though seen but in a vision, yet was wonderful to *Jacob*, whose bottom was upon the Earth,

Earth, and the top reached Heaven : Jesus Christ is this Ladder, uniting God and Man, Heaven and Earth together.

Exod. 3. 3.

Also the *burning bush* that *Moses* saw, a strange thing : a great sight, as *Moses* called it, for a little bush, and a devouring flame to meet together, and yet the bush not consumed of it : So in *Jesus Christ*, for the brightness and glory of the *divinity* to dwell and shine forth in the *humanity*, and the *humanity* not to be *extinguish'd* or *overwhelm'd* by it, is very wonderful.

Gen. 7. 24.

And so *Noah's Ark*, a strange thing : That being without *Rudder, Anchor, Ballast, &c.* should yet preserve *Noah*, his house, and all the creatures with him upon the raging waters for an hundred and fifty dayes : So *Jesus Christ* in a more wonderful manner doth preserve his people from that *deluge* of divine wrath wherewith others are overwhelmed.

Again, *Moses rod* turned into a *Serpent*, devoured the *Serpents* of the *Egyptians* : a very strange thing. So *Jesus Christ* that *brazen Serpent*, in the likeness of *serpentine, sinful flesh*, doth devour the *Serpent* of sin, and the flesh within us.

So also the *red Sea* divided, a wonderful thing : To see a vast raging Sea to divide it self, being at the place of its division at least 36 English miles over : and the waters to stand as a solid wall on each side : and so to continue for several dayes together, as is probable, that so many thousand *Israelites*, with their wives and children, with their beasts and cattel might pass over : whereas nothing is so fluid, and more hardly contained within its bounds, as water is.

And then for the waters to move, and take their course upon the *Egyptians*, that not one of them was saved :

saved: and to keep still *divided* for the *Israelites* to pass over, that no one of them was drowned, and that at one and the same time also, as may be conceived, is not this wonderful?

Yet this *great wonder* is but the *shadow* of a far greater in our Lord Jesus: He is this *red Sea*, into whose death, and grave believers *spiritually* enter, by *dying* to sin, and *retiring* from the world, and by this (as the *Israelites*) they pass into life, salvation, victory, and the Rest of God: leaving the lusts of the flesh, as the *Egyptians*, behind them, to be both *covered*, and *destroyed* for ever.

And so *water out of the rock*, a wondrous thing, for a dry rock to give forth water: and this water to go along with the people (as the *Apostle* speaks) and administer refreshment to them in their march through the Wilderness: This *water* and *rock* are Jesus Christ. 1 Cor. 10. 4.

So the *brazen Serpent*, a strange thing, to heal by looking upon it, and that which otherwise might seem incurable: This healing Serpent is Jesus Christ.

And so *Aarons rod*, a marvellous thing, for a dry rod to bud, blossom, and bring forth *Almonds*, is very strange. This dry rod is Jesus Christ, who, though a root out of a dry ground, yet doth daily bud, blossom, and bring forth: as he puts forth several degrees of life, holiness and glory in the spirits of Saints.

But I pass this: And come next to look upon this wonderful person in a more direct, and immediate aspect. And so we shall present him as three wayes *Wonderful*.

In his *Person*.

In his *Offices*.

In his *Works*.

1. First in his *Person* : which is really (as it was hyperbolically affirmed of *Dionysius the Areopagite*) *μυστήριον θιουθεν*, a Treasury of mysteries : He is wonderful as God, as Man, and as God-Man.

1. As God : And I hope I have not to deal either with Arrians, or Socinians that deny it.

In God there is nothing but what is infinite, incomprehensible, and inconceivable, and therefore wonderful : When we turn our eyes upon *Divinity*, we are presently swallowed up. As those waters of the Sanctuary we read of Ezek. 47. were first to the Anles, and then to the Knees, and then to the Loyns, and then became waters that could not be passed over, waters to swim in : So as we ascend from inferior beings, to those that are superior, we find the waters rising higher and higher upon us, as we meet with perfections of a greater height and depth, till we arrive at the being of the ever blessed God, and there we are swallowed up.

Touching the Almighty, saith Job, We cannot find him out, Job 37. 23. And in ver. 19. We cannot order our speech by reason of darkness : And ver. 20. if a man speak, surely he shall be * swallowed up.

יָבִי *
Penitus absor-
betur.

Dionys. Areopa.

Of that which is called God (saith a Learned Ancient) *Nec est sensus, nec ratio, nec judicium, nec phantasia, nec opinio* : Neither sense, reason, judgement, phantise, or opinion can comprehend him.

* Quo propi-
us ad deum a-
scendimus, co-
clarius cogno-
scimus eum ef-
se supra omnem
cognitionem.

And the same Author in an Epistle to Caius the Monk hath this divine passage, * By how much the nearer we come to God, the more clearly we know him to be above all knowledge.

Bradwardine brings in several Philosophers, giving several descriptions of God.

One this, *Deus est qui solâ ignorantia mente concipitur* :
God

God is best known by ignorance, for all knowledge falls infinitely short of him: And therefore we best know him, when we come most fully to see that he cannot be known.

Another this, *Deus est tenebra post omnem lucem in mente relicta*; That darkness or ignorance that is left in the mind after all its light: I conceive he meant, that what a man comprehends of God, that is not God, but that which is yet above him, hidden in the dark from him, that is God.

And Plato speaks thus of him: *The maker of this Universe it is as hard to find out, as having found out to speak worthily of him.*

But to leave his Divinity which doth over-match all finite understanding, we shall descend to his Humanity, and so we shall find him wonderful.

2. In the second place as *Man*; He was indeed a man, but the *Phoenix* of the world, and *None-such*, a wonderful man.

Wonderful in his Conception, formed by the immediate finger of the Spirit, without the concurrence of any natural Plastique power from man; which *David* in his own person as the type speaks of, *Psal. 139. 14. I am fearfully, and wonderfully made*: And therefore it was said to the *Virgin Mary*, *The power of the most High shall overshadow thee*; to imply, that Christ was to be formed in a dark, hidden, and mysterious way within her.

And so he was a man wonderful in wisdom; His wisdom was wonderful, both in respect of the conveyance of it, and the extent, and perfection of it.

First, for the conveyance, not attained by study, travel, and inquiry, as Humane knowledge and wisdom

Joh. 3. 32.

ordinarily are : but immediatly descending upon him in the light of the Divinity ; the Godhead opening it self upon him, and pouring forth it self into him. And therefore the Baptist tels us, *that what Christ saw and heard, that he testified* : He saw and heard all in God ; which made the people to wonder at him, saying, *Whence hath this man this wisdom, not having known letters ?* Mark 6. 2.

Secondly, For the perfection of it ; *all the treasures of wisdom and knowledge were hid in him* ; when he was but a child, he was found in the Temple, *disputing with the Doctors, and putting them to silence* ; and we often read, that when the Scribes and Pharises, and Doctors of the Law came to entrap him, by the wisdom of his answers he delivered himself, and sent them away ashamed.

And so further, he was a man wonderful in power ; *What manner of man is this, say the people, that the Winde and Seas obey him ?* Beloved, while you look upon him speaking to the devils, and they tremble at his voyce ; speking to the dead, and they rise ; to the graves, and they open ; doth not this declare him a man wonderful in power.

He was also wonderful in his holiness, a man without the least tincture of sin : and amidst all the tentations and defilements of this world round about him, yet kept himself unspotted and pure, never departing from his Fathers Will ; never seeking himself in any one act, never so much as beholding any object through a false and deceitful notion.

And all divine and heavenly perfection and vertues did shine forth in a wonderful manner in him ; wonderful patience, strange humility, unconceivable mercy, astonishing kindness, and goodness.

We.

We might add also how he was *wonderful* at his death, when as *the rocks rent, the graves opened, the dead arose, and darkness was upon the face of the earth*: which made a *learned* man in those times, cry out *, *Either God suffers, or doth sympathize with him that suffers.*

ἢ τὸ θεῶν
παθεῖ, ἢ τῷ
παθόντι συμ-
πάσῃ. Diomy.
Arcopagita.
Vid. Tertul.
Apologet.

But thirdly, Considering him as *God-man*, so we shall again find *wonderful* things in him. Here in *General*, you may see the *Eternal God*, coming down into the lowest *depth* of debasement and humility, and frail man raised up into the *highest pitch* of dignity and glory; so that, as *Divinity* could not well stoop lower; so neither could *Humanity* be raised higher.

1. First, Here we see, a poor low *Creature*, made one person with the *highest God*; two *natures* infinitely distant, yet so *wonderfully* united as to make one person. To see the *Elements* of differing and contrary qualities, to meet together in one *compound* body; to see the soul that is of a *spiritual substance*, to be in so near *affinity* and *conjunction* with an earthly body, is strange; but to see *God* and man met together in one *Person*, is such a *mystery*, that neither men nor Angels can comprehend.

So that by virtue of this *union*, the *properties* of the *Godhead* are ascribed to the *Manhood*; as to be Infinite, Omnipotent, &c. And, the *properties* of the *Manhood* are attributed to the *Godhead*; as to shed blood, dye, and suffer, and the like.

Yea, for the *Creator* to become a *Creature*; for the *Eternal Spirit* to be made *Flesh*; for the *Holy God* to be made *Sin*; the *Ever-blessed God*, to be made a *Curse*; the *Strong God* to become *weak*; the *Lord of Life* to dye: for riches and poverty, glory and shame, strength and weakness, righteousness and sin, fulness and emptiness to meet thus together in this *union*, is such a

Mystery as swalloweth up all finite Understandings. 1

2. And Secondly, In this *union* again, we see *Heaven* and *Earth* embracing; and that two ways. First by way of *Reconciliation*, Christ in the *nature* of man, doth reconcile *man* and this whole *Creation* to the Father, as the Apostle speaks, *Col. 1. 20. By him to reconcile all things to himself, whether they be things in earth, or things in heaven.* Secondly, by way of *union*, man being made one with God, who is in himself a little world, this whole *Creation* is come also into a *union* with God: Christ clothing himself with our *nature*, was, in a manner, invested with the whole *Creation*, and all his works did do him *Honour* and *Service*, and bring in praise and glory to him in the *Man Christ Jesus*. The Apostle speaks forth this *Mystery*, *Eph. 1. 10. That in the dispensation of the fulness of times, he might gather together in one, all things which are in heaven, and which are on earth, even in him.* And, learned *Cajetan*, speaks thus; saith he, *The incarnation of Christ, is the lifting up of the whole Universe into the Divine person.*

*Incarnatio, est
elevatio totius
universi in di-
vinam perso-
nam,*

3. Thirdly, In this *union*, we see *Man* in the *sovereignty* and *power* of God: *Man*, exercising power and dominion over all the works of God; for the *Humanity* doth co-operate with the *Divinity* in swaying the *Scepter*, both of heaven and earth, *Math. 28. 18. All power is given unto me, both in Heaven and in Earth.* And is not this wonderful, to see our *Nature*, sitting upon the *Throne* of God, and *raigning* in the same authority and *sovereignty* with the *Eternal God*?

4. Fourthly, In this *union*, we yet see further wonders; we see the wonderful *perfections* of *Almighty God* shining forth in the highest and clearest *discoveries* of themselves to the world. Though God is wonderful in all his

his works: this *fabrick* of Heaven and Earth is a wonderful piece, and much of Gods glory appears in it; yet nowhere is he so fully and gloriously declared as in the Man Christ Jesus: so that the Angels themselves, as it were, passing by the rest of Gods works, do especially gaze upon those discoveries that God hath made of himself in Jesus Christ: we read, 1 Pet. 1. 12. Ephes. 3. 10. whether ye speak of *Mercy*, or of *Truth*, or of *Patience*, or of *Justice*, or of *Power*, or of *Wisdom*: all these in an eminent and astonishing way shine forth in the Man Christ Jesus. Thus we have shewed him first wonderful in his person.

2. In the second place, we shal present him wonderful in his *Offices*, as *King*, *Priest*, and *Prophet*: And it is somewhat wonderful to see these three formally to meet in their highest perfection in one and the same person. Melchizedek, was a *King* and a *Priest*; Solomon a *King* and a *Prophet*; Samuel a *Priest* and a *Prophet*; but we read of none in whom all these *Offices* did formally meet together, but in Christ alone.

1. But to consider them distinctly:

First, He is a wonderful *King*; wonderful in respect of outward meanness; a great King, and yet in the meanest garb, in the lowest state; born a *King*, and yet laid in a *Manger*; a *King*, and yet had not where to lay his head; a *King*, and yet riding upon a poor silly *Ass*: In nothing was he like the *Kings* of this world. The Thiefe upon the Cross, desires him, to remember him when he came into his *Kingdom*: to whom, I remember *Augustine* makes these witty Interrogatories, O thief, what royalty dost thou see? Dost thou see any other *Crown* on his head, but *Thorns*? any other *Scepter* in his hand, but *nails*? any *Throne*, but a *Cross*? any *Purple*, but *Blood*? any *Guard*,

but Executioners : Again, A *strange King*, if you look upon his *anointing* : The Spirit was that *oil* wherewith he was *annointed* of God : and the Scepter he sways is a *strange Scepter* ; other Scepters are of gold and silver, but Christs Scepter is, the *word of his mouth* ; by this, he *slays the wicked*, destroys the *Man of sin*, subdues the *hearts* of men to himself : other *Scepters* only reach the outward man, but this puts forth its *authority* in the soul : by it he *writes his Law in the heart*, which no other King can do : This Scepter not only *kills*, but *makes alive* ; not only *wounds*, but *heales* : not only lays *commands* on men, but gives heart and power to *obey* those Commands, which no other *Scepter* can do.

Rom. 14. 17.

Again, He is a *strange King* if ye look upon the nature of his *Kingdom*, which consists not in outward *pompe*, *magnificence* and *state*, worldly honors, riches, and delights as the Kingdoms of this world, but in *righteousness*, *peace*, and *joy in the holy Ghost* : Its Power, Majesty, and Glory, is set up and appears in the *hearts* of men. Neither is it carried on in a way *visible* to sense, for it *comes not with observation*, but secretly and silently without noise or tumult *insinuates* its self into the spirits of men, and is subduing the world before it. This *Kingdom* in times of want, suffering, and persecution, when the *Kingdoms* of this world are withering and falling, is then usually in the most rising and flourishing State ; neither is it upheld by the *power of sword*, weapons of war, the *Authority* and *Laws* of Princes, but by the power of the *Eternal Spirit*, by the *word of Christs mouth*, and that when the *powers* of this world have generally engaged against it.

2. Secondly, If you look upon his *Priesthood*, He is a wonderful *Priest* : He is so a *Priest*, as that he is also the
Altar

Altar and the *Sacrifice*: the *Sacrifice* is the *Humanity*, the *Altar* is the *Divinity*; the *Priest* is both these in their union; for he himself as *God-man*, offers up himself as man, upon himself as *God*.

It is said, *Judges* 3. 19. that in the *Sacrifice* which *Munob* offered up to the Lord, *The Angel of God* did wonderfully: *The Angel* ascended in the flame of the *Altar*; which did represent *Christ* offering up himself as a *Sacrifice*, in the flame of his own love, and the fire of his *Fathers* wrath; In which *Sacrifice* he did indeed do wonderfully, made an end of sin, brought in everlasting righteousness, reconciled man and the whole *Creation* unto his *Father*, and for ever perfected them that are sanctified: Other *Priests* had an outward consecration, anointing, washing, outward ornaments and attire, as a *Mitre*, *Breastplate*, *Urim* and *Thummim*, an embroidered coat, an *Ephod* and *Girdle*, &c. but *Christ* had none of these, and yet had all these in a spiritual and transcendent way.

3. Thirdly, as a *Prophet*, he was wonderful also; such a *Prophet* as hath his chair in the hearts of men: A *Prophet* that not alone presents divine truth to us, but gives light and understanding for the receiving of the truth he doth present: A *Prophet* that not only speaks out truth, but brings the soul under the power and obedience of what he speaks; that unites truth and the soul together, and transforms it into the very nature of it: Yea, he is both the *Teacher* and *Truth* taught. This is the excellency of *Theology* above all other *Sciences*; That the person teaching, and the thing taught, are both one and the same. Thus we have shewed him wonderful in his Offices.

Christus est qui docet & docetur.

Lastly, He is also wonderful in his works; If you speak first

first, of the works of *Creation*, his wonderfulness shines forth here: There is not the least creature but speaks out this *Name* of his. And here I might lead you into the hidden *secrets* of Nature, and read you a large *Lecture* of *Natural Philosophy*; were it a work suitable to this place and Auditory: And further, I might carry you along through the works of *Providence*, and shew you the wonderful *administration* of the things of this world; with what admirable *Wisdom*, *Truth*, *Justice* and *Goodness*, they are all managed; every *Providence*, though never so strange, uncouth, and improbable, yet by *Jesus Christ* made to centre in his *Fathers* glory, and his *Churches* good.

And so we might pass to the work of *Redemption*, and shew you how wonderfully he hath raised up *salvation* to his people. How wonderfully *Satan* is conquered, *sin* done away, *righteousness* brought in, *Justice* satisfied: all the *designs* of God, and the *necessities* of man fully answered in this glorious work. Would you see the *Mystery* of it in one word, it is this, God coming down into *Communion* with man in his sin, shame, weakness and misery; and then drawing up man into *Communion* with himself in his own *Righteousness*, *Power*, *Blessedness* and *Glory*: God departing for a season out of his *Glory*, and then rising up into it again, and carrying man into the same *glory* with himself; as *Athanasius* boldly expresseth it, *Deus per quem totum mundus vivit, et regitur, Deus factus est homo, ut homo fieret deus in himself.*

And when he comes actually to bring forth this *redemption* within us, and to accomplish the work of *salvation* in the souls of men; here he is wonderful again when he comes and sets up a *glorious light* in the midst of

of that *thick darkness* that before did cover us, when he comes and opens the *door* of mans heart that was fast shut up against him, turns the *will* and the *affections* into quite contrary channels, yea, turns upside down the very frame and *foundation* of corrupt nature; throws down the *powers of darkness*, dissolves all the *works of the devil*, and sets up a new *Creation* purely upon a new bottom, erecteth a beautiful *structure* of righteousness and holiness, and a spiritual *Temple* to the Lord in the midst of that rubbish of confusion, desolation, and disorder that was there before, and all this by the meer power of his word; He that doth these things, his name is and shall be called *wonderful*.

These things I briefly pass over, that I might not be too much straitned in the *Application*, where I shall speak something further of them.

Application.

Vse. 1. This may first serve for *Invitation*, to draw in souls to Iesus Christ: First, you that are strangers, me thinks your hearts should be powerfully drawn to Christ, by that discovery we have now made of him. Things *wonderful*, every man hath a secret natural itch and appetite to be prying into, and inquiring after. Things common and ordinary, we slight and pass by; but what is *wonderful*, that we are apt to gaze upon. When the *Sun* is eclipsed, though then it hath lesser glory, yet because there is some *strangeness* in that appearance, every mans eye is turned upon it: So, although when we tell you of the *glorious beauty* of Christ, and endeavour to set this before you, your *souls* are not moved towards him, yet because we tell you there is a

wonderfulness in him, let this draw your eys and your hearts to him : Many men are of *contemplative* spirits, who delight to enquire into the knowledge of things hidden and secret ; here in Jesus Christ are the highest *mysteries*, and the greatest *rarities* that Heaven and Earth can afford. Was not this that which drew the *Queen of Sheba* from the uttermost parts of the Earth, the report which she heard of the wonderful wisdom of King *Solomon* ? And do not *stories* tell us, that men came from all parts of the earth to behold the rare beauty of *Penelope* ? But yet, lo, *A greater then Solomon is here*, one in whom are hid all the treasures of wisdom and knowledge, and a beauty which that of *Penelope* was scarce a shadow of. Oh that men would come to feed and to feast their souls in the contemplation of those rare excellencies, delights and perfections, which are *treasured up* in Jesus Christ.

Yea, here are all *perfections*, not only to gaze upon, but to be *improved* for your salvation and happiness. Here is *wonderful mercy* shal be improved to pardon thee; *wonderful grace* to accept and entertain thee : *wondrous goodness* to relieve and supply thee : *wonderful power* to redeem and support thee : *wonderful wisdom* to instruct and guide thee : and *wonderful holiness* to adorn and sanctifie thee : and *wonderful fulness* to fill and satisfie thee.

And as for you who already know him ; seeing he is *wonderful*, be you still searching and enquiring into him; his *Person*, his *Offices*, his *Works*, for in all he is *wonderful*. Things that are wonderful, have a *height*, *depth*, and *breadth* in them, not easily discovered : and the further we search into this *great mystrie*, the Lord Jesus, the more will his *wonderfulness* shine forth upon us :

And

And though we may see an end of all *created perfection* ; yet in him there is still a perfection beyond our reach to entertain our admiration. *Solomon* doth advise us to *seek after wisdom as silver* , and to *search after her as hidden treasure* : This wisdom is our Lord *Jesus* , in whom all the *treasures* of heaven are hidden and laid up ; and are discovered unto those spirits that are in the power and light of God *searching* into them : The Apostle in the third to the *Ephes.* having spoken in the beginning of the Chapter of the great *mysterie of Christ* which was hid in God , comes to pray in *ver. 18.* that the *Ephesians* might be able with all *Saints* to comprehend what is the *height, depth, length and breadth* : In natural things there are but three dimensions, *length, breadth and depth* : but here are *four* for *Saints* to be daily exercised in the comprehending of.

Oh that therefore you would bend your *thoughts* hither, and fix your *contemplation* upon the *wonders* of *Jesus Christ* ! Especially considering, that *Christ* hath this name *Wonderful* given him in order to your *salvation*, and as he is *the Saviour* of his people : So that you do but discover the *treasures* of your own comfort, happiness and glory , while you are enquiring and searching into him. As you finde him a *rich Mine*, and *unsearchable riches* treasured up in him : so are they all laid out upon your salvation. As the *eye* of your soul goes before, and makes *discovery* ; so *Faith*, the hand of your soul, may follow after, and take hold of what is *discovered*. He that is *beir* apparent to the *Crown*, looks upon the *Majesty, Royalty and Riches* of the *King*, with another eye then a *meer* stranger ; the one may *gaze* upon them, and wonder ; but the other doth behold them as in a *propriety*, and so doth *secretly* possess them ; *rejoyce* and *glory* in them.

Vse 2. If the Lord Jesus be thus *wonderful*, then let us not *circumscribe* and limit him; not confine and measure him by our *narrow* understanding; seeing he is in every respect *wonderful*. And,

1. Take heed of limiting his *Person*, by framing mean and low *conceptions* of those *immense* perfections that are in himself: we are apt to *conceive* of him, by what we see in the creature, and to measure the *Infinite* by the *finite*: his infinite beauty, mercy, sweetness, and wisdom by what we see of these *among* the creatures below: Indeed Jesus Christ hath all these *perfections* of the creature in himself, but in such an *eminent* and *transcendent* manner, as no created understanding can reach. *To whom will you liken the Lord*, saith the Prophet, *or what likeness will you compare unto him?* Isa. 40. 18. And there is *nothing* that can be *compared* to him, in Heaven or Earth: And therefore when thou fallest down before him to *worship* him, take heed of representing him to thy self under any *created form*, lest thou worship an *Idol* set up in thy brain instead of God. *Si quis viso Deo, cognovit id quod vidit, non illum vidit*, saith a Learned man: Thou that sayest, thou seest God, if thou dost *Comprehend* what thou seest, thou seest not God; for he is infinitely *above all* comprehension.

2. Take heed of limiting him in respect of his *working*, for he is herein also *wonderful*: Which speaks out three things:

1. Prescribe him not his *way*, dictate not to him his *method*; for if we do, we limit him: He will accomplish his own designs and end, but haply in such a way as thou didst never imagine: for, he is *wonderful*. *Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him?* saith the Prophet. In nothing is God
more

more wonderful, then in the *path* and *method* wherein he walks : And this is that which many *forward Professors* in our dayes have been offended at ; having *prescribed* to God his way, wherein they intended to follow him, he choos^{ing} out another way to himself, they have then *deseried* him, and departed from him.

2. Again, do not *distrust* him, for then we limit him : As the Israelites thus *limited* God ; Can God (say they) *prepare a Table in the wilderness* ? Can he give us *water* in this dry and thirsty Land ? We forget *this name of his* in the *Text*, when ever we *distrust* him : we say indeed that he is *Almighty*, and *Al-sufficient*, but when we come into such extremities that *Almightiness* must help us or nothing, how do our hearts faint and die within us ? He is wonderful in *Counsel* to guide thee, in *Power* to support thee, in *Mercy* to pardon thee, in *Goodness* to supply thee, and therefore distrust him not. Thou haply seest the work of thy salvation encountred with great *difficulties*, and strong *opposition*, and great mountains laid in the way of *Sions* glory : yet let the remembrance of this name of his support thy faith against them all.

3. Do not *censure* him : when he hath put thy *reason* to a stand, and is quite gone out of thy sight, and is doing his work under *the dark clouds*, that thou canst not see him, and where thou wouldst *least look for him*, censure him not : for, he is *wonderful*. He will answer the *prayers* of his people, and work out the salvation of *Sion*, but in a way that few shall be able to bear.

We have cryed and prayed for *Justice*, for *Reformation*, for the *Kingdom* of Christ, the *throwing down* the *Man of Sin* : but few of us knew what *indeed* we prayed for ; and therefore when God hath been giving in these things to us, though not *according* to our *apprehensions* of

them, the same *zeal* hath been improved against them as was before for them.

And so we now pray for the *conversion* of the Jews; but happy is *that man* that shall be able to stand to his own prayers, when God shall come to effect this; for it will be *such a time of trouble*, as hath never been since there was a Nation, as Daniel speaks, Dan. 12. 1. And the work may be done in such a way, as that *those men* that have prayed for it, may then oppose it. I know many men who now pray for the conversion of the Jews, and yet would be ready to oppose their coming to live amongst us; which may yet seem to be the most probable way of effecting it.

Use 3. If Jesus Christ be wonderful, let us learn to have *high expectations* of him; let this give life to our hopes, and wings to our faith: thou hast *great works* to be done within thee, *great corruptions* to be subdued; *great temptations* conquered; *great wants* to be supplied; and so there are yet *great works* to be done in the world, the peace of *Sion* to be established, the throne of the *Beast* to be demolished, the *Nations* to be called and gathered, the *Gospel* to be propagated, *Gog and Magog* to be destroyed; *judgement* and *righteousness* to be settled in the Earth; that *nothing* but wonderful power and wisdom is able, to accomplish *these things*; yet, let our expectations be kept up to the height; for here is *One* whose name is *Wonderful*, is engaged in them: And we shall see *this name* of his, written upon the *instruments* whereby he works, and upon the *method* wherein he walks, and upon the *glory* and *perfection* of the *works* themselves when they are brought to pass; His works all along shall *savor* of this name of his.

Our expectation of a person, is usually, according to his

his abilities, *as the man is, so is his strength*; and as his strength is, so are his *actings*: what manner of salvation may *Saints* then expect from such a wonderful person, as Jesus Christ, and who will *ingrave* this Name of his in *visible* Characters all along upon it!

Use 4. If Jesus Christ be thus wonderful, then sure it is both his expectation, and our duty, to wonder at him. Let us learn then, *silently* to sit down and wonder at what we cannot comprehend. Sure this is the great end of God, in all those wonderful appearances of his, in the Lord Jesus, to put the hearts of his poor people for ever, into a sweet astonishment.

It is said of Christ at his glorious appearance, that *he shall come to be admired in all that believe*, 2 *Thes.* 1. 10. He shall appear every way wonderful; and the proper and genuine entertainment of wonderful things, is to wonder at them.

We never better find Christ, then when we do most lose our selves in him: This divine admiration is that sacred mount which the soul ascending, there enjoys the clearest vision of God, and sweetest communion with him. Therefore let us set apart some time, every day, to go up into this mount of vision, retiring our selves from our selves, and all things visible and secular, and divinely gaze upon these wonderful things of Jesus Christ, till we find a sweet amazement seizing upon all the powers of the soul, and carrying them forth into a divine extasie. And,

First, Look upon his person, and wonder there; look upon him first, in the glory of his Divinity, and lose thy self in it, as in a sea of sweetness and pleasures: pursue thy thoughts, till thou arrivest at infinity, and there delights to lose thy self; for the more thou knowest of God, the more shalt thou be better able to see, that he is above all knowledge.

The

The mind of man hath *three degrees* of the knowledge of God, as a *Learned man* hath observed. In the *first degree* it useth many words of God; in the *second* fewer; in the *third* *none* at all, but is *stricken dumb* with silence; as seeing all words falling infinitely short of him: As *Job*, he was at his *first* discourse with God full of words, whiles he knew him only by the *hearing of the Ear*; but after a more clear sight and knowledge, words fail him, and he lies down *dumb* at the feet of God, saying, *Once have I spoken, but I will no more; yea, I will proceed no further.* Job 40.5.

That you may be upon some advantage for this heavenly Work; we shall briefly set some of the *divine perfections* of Christ before you; and then forbear wondering if you can.

First, Look upon his *Knowledge*, and wonder; his knowing *all things* past, present, and to come, *open and secret*, certain, and contingent; that which *shall be*, that which *shall never be*; and all this not by *species*, or information from others, but immediately by *himself*; not by *succession*, but *all at once*; not by *discourse* or reason, but in one *simple intuitive act*: what *wonderful knowledge* is this!

Then look upon his *Immensity*, and wonder, being one who *containeth* all things, and yet is *contained* of nothing: *comprehendeth* all things, and yet is himself *incomprehensible*, whom *the heavens*, yea, *the heaven of heavens* cannot contain, whose *centre* is everywhere, and *circumference* nowhere, as an Heathen speaks of God; so that his presence is *as much* with one creature *as with all*, and with all *as with one*; is as much in one place as all; in all places as one: what a *wonderful person* is this!

And

And so look upon his *Eternity* and wonder. *Eternity* (as the Schools define it) is, *Interminabilis, & tota simul vita possessio*; The possession of an endless life all at once. Time it is *Nunc fluens*, but *Eternity* is *Nunc stans*, an everlasting moment; whereby, Christ (considered as God) possesseth his own endless life in one moment: so that, there is nothing past to him, nothing future, but both parts of *Eternity* (as Divines speak) and all things that have been, are, or shall be betwixt these two parts are actually present, and that continually before his face.

Then turn your eyes, and look upon him in his *Simplicity*, and wonder; In the *Divinity* (which we are now speaking to) there is no manner of division, composition, or alterity at all; though we are ready both to divide, it, and compound it through the weakness of our understanding; here *Wisdom* is the same thing with *Power*, and *Power* with *Justice*, and *Justice* with *Mercy*: nay, there is not matter and form, *actus & potentia*, essence and operation in him: the power by which he acts, and the act it self, are all one in God. As God loving himself, the loving, the loved, and the love, that is the band of both, is all, but one and the same thing.

And lastly, to go no further here: look upon him in his *Eminency* and wonder, as having all the perfections of every creature, from the highest to the lowest *Eminently* in himself, they being all but dark beams of that divine glory whereof he is the *Sun* from which they proceed, and upon which they do depend, and are infinitely, as in the first cause comprehended in himself. As *Xenxis*, when he drew the Picture of *Helena*, had all the beautiful Virgins of *Greece* before him; and whatever stamp of beauty or comeliness he saw in any, put all into that one Picture: so all the several stamps and lineaments of beauty which

are scattered up and down through the whole Creation, are all gathered up in a transcendent manner in the person of Jesus Christ.

And to look lower, down upon his *Humanity*, and there wonder at those rare perfections and eminent graces that dwell in it: look upon it as the *Representative* of all the Saints, the *Epitome* of the whole Creation; behold it in that intimate and immediate conjunction it hath with the Godhead: and here wonder to see how heaven and earth embrace: the *Humanity* raised infinitely high; the *Divinity* stooping infinitely low: God coming down in this *humanity* unto us; and through it raising us up unto himself, and his own life, blessedness and fulness, as we spake before;

And then pass on to his Works, and admire him there.

First, the works of *Creation*, for this name of his in the Text is visibly written there: here are as well *mysteries* for admiration, as *causes* for reason, even such as have non-plust the deepest *Philosophers*, and the ablest *Humanists*: so that the creatures are not (as the Papists say of their Images) *Idiotarum libri*, books for *Idiots* only, but *Cabinets of wonders* for the highest *Schollers* and *Christians* to admire. *David* speaking of these works of God, in the 104. *Psal.* His heart was so full, that he is faint in the midst of his discourse to stand still, and wonder; saying, as in the 24. vers. O Lord, how manifold are thy works, in wisdom hast thou made them all. And *Elisha* calls upon *Job*, Chap. 37. 14. Hearken, O *Job*, stand still, and consider the wonderful works of God. And God presenting these before him, drove him into a speechless silence; as we read, *Job* 40. 4. I will lay my hand upon my mouth.

And *Agur*, *Prov.* 30. 4. looking upon the Creation, wonders at the Creator; Who hath ascended up into heaven,

or

Iesus Christ, the great Wonder.

or descended; who hath gathered the wind with his fists, who hath bound the waters in a garment, who hath established all the ends of the earth? What is his name, or his Sons name, if thou canst tell? And give me leave by way of imitation of this holy man, to propound some questions to you.

What is it that props up the heavens that they fall not; and what hidden vertue or quality wherles them about in such a rapid and regular motion? Whence is it? That the Sun, Moon, and Stars send their light, heat, and influence downward, when it is more natural for light and heat to ascend upward? What is it that gives the Rain-bow its various colours, and bends it through the sky like a bowe? What is that which thunders in the clouds, and rattleth like a Chariot in the heavens? Whence hath the wind its force, and out of what treasury is it brought forth?

And to come yet lower: Whereupon are the foundations of the earth fastened; and what Axel tree bears up the burthen of it? Whence is the ebbing and flowing of the sea; and why do not the proud waves thereof overflow the bancks, when as they rise many degrees above them? Whose power and wisdom hath done all these things, what is his name, or his sons name, if thou canst tell?

Make this heavenly advantage of your Country houses, as to admire the wonders of God that shine forth there round about you. Every Flower in the Garden, Tree in the Orchard, those several beauties wherewith thou seest the Earth bedecked, may represent this wonderful one Iesus Christ in a delightfull appearance to thee: who is the sweetness of all things sweet: the beauty of all things beautiful: the glory of all things glorious. Yea, who is the form of every form, the life of all lives: that One Eternal root and seed, out of which all other seeds and

roots do originally spring. And all that *multiplicity*, *diversity*, *contrariety* which is seen in things here below, do meet in the greatest *simplicity* and *unity* in him : for it is *unity* that brought forth *plurality* : and all *plurality* is eminently comprehended in *unity*. And therefore, seeing *Jesus Christ* hath as it were multiplied himself into such *various* beauties, forms, and images, let us by these rise up above these, unto himself who is *all*, and *infinitely* more than *all these*. And endeavour in the most *simple* and *abstracted* acts of the mind, to close with him, who is the most *simple* and *abstracted* being, ascending from the *finite* to the *infinite*, from the *visible* to the *invisible*, from the *corruptible* to that which is *eternal*.

And then, pass on to the *works* of *Providence*, and wonder again here : *Providence*, it is *Ordinatio rerum ad finem*, as *Aquinas* speaks : And it is wonderful to see how *providence* doth sweetly dispose of all things to their proper ends. As, we see in a *Watch*, the *wheels* are many, their *motions* various and contrary ; that an unskilful man sees no *reason* or *method* in them : but the *wise* Artificer sees *method* and *reason* in all. So *divine providence*, in a *secret* and *invisible* way, guides the several, cross, and interfering motions of the creature, with much *Order* and *harmony*, to their due and proper end.

And here I might lead you back into the *Story* of former times, and shew you the *wonders* of providence in the several *Ages* of the world ; and in what a *strange method* it hath carryed on the *affairs* of the *Nations* : especially those that have more immediately referred to his *Church* ; how *wonderfully* it hath been preserved, as a *Lamb* in the midst of *Wolves*, as a little *spark* of fire in the midst of those *impetuous waves* of persecution that have every *moment* threatned to overwhelm her : Yea,
and

and how in all *Ages*, God hath made the *malice* and *policy* of her enemies to conduce to her further spreading and rising in the world.

But we need go *no further* then our own *Nation*, and these *latter years*; wherein God hath carryed on the *affairs* of his people, by a continu'd *series* of wonders.

To extirpate that *Prelatical power* that had so deeply riveted it self into the *bowels* of the *Nation*, and yet the *Nation* stand, is *wonderful*.

To raise up the *heads* of a few *contemptible men*, the *People of God* in this *Nation*, called *Paritans* in the *dialect* of late times, and since put under *other disguizes*, to represent the *people*, to raise up these, and make them to become a *terror* to their enemies, though far *more* and *mightier* in outward strength then they, is again *wonderful*.

And further, to consider what *eminent acts* of *Justice* have been done upon men of the *highest rank*, of the greatest power, and interest.

What changes have been made in *Government*, both *Martial* and *Civil*; putting both into new *forms*, and *models*; and *all this* to be done without the loss and destruction of both, is, to *considering men*, strange and wonderful.

As also to behold what mighty *Armies* have been *subdued*, what impregnable *Forts* gained, what deep and desperate *Plots* discovered, what eminent *Victories* achieved in *England*, *Scotland*, *Ireland*: as scarce any *Age* can report the like: All these laid together, may cause us with astonishment to cry out, as it is in *Balaams Prophecie*, *What hath God wrought!* Who can look upon these things with an *unprejudiced spirit*, and not stand still and wonder? Num. 23. 23.

And to you that are Saints experienced in the love of God, and the life of Christ, and the divine methods of grace, in your salvation; look hither, and wonder.

First, wonder at that mercy that hath pardoned thee: considering what a kind of thing sin is, how it strikes at the very Authority, Dignity, Life, and Being of God: how it robs him of his glory, seeks to undermine him, in the great designs he is carrying on in the world, makes Him a shadow, a meer nothing, setting up it self, or some poor creature in his Throne: I say, that God should pardon such a thing as this: yea, thousand thousands, even an infinite number of sins, and that freely, above the desert, and against the desert of the creature, speaks out his mercy wonderful.

And wonder again at that grace which hath accepted thee, in thy rags; embraced thee, in thy blood; followed after thee, when thou wast running from it; laid hold on thee, and overcame thee, when thou wast fighting against it.

And so look upon his patience, and wonder at it, that did so long wait upon thee, bear and strive with thee, whiles thou wast desperately fighting against heaven, and wilfully barring up thine heart against the most high.

And then look upon that transcendent happiness, those unutterable delights, dignities, prerogatives and perfection which God hath provided for thee, and bestowed upon thee in Jesus Christ, look on them till thou art amazed before them.

And further, look within thine own breast, and wonder at the goings and workings of God in thine own heart: what strange innovations he hath made within thee; what glorious deliverances he hath accomplished for thee. When Christ was upon the Earth, he opened the eyes of the

the blind, *unstopped* the ears of the deaf : *raised* the dead, *dispossessed* the devils, *rebuked* the wind, *calmed* the seas, *stopped* issues of blood, *cleansed* the Leapers, &c. which the people beholding, in one place we read, *they wondered greatly*, in another, *they were astonished with a great astonishment*, in a third, saying, *What manner of man is this ?*

So, canst thou look within thee, and see all these works, and *miracles* wrought, in thine own heart ? let that *glorious* power, that hath done *these things*, be *wonderful* to thee.

And from what I have now said, there are three sorts of persons justly to be reprov'd.

1. Those who instead of wondring, do condemn and deride those things that are *wonderful*, and which they cannot comprehend, as the *Papists*, *Lutherans*, *Arminians* do the *high* and *secret* work of *divine* Predestination; The *Celestines*, and *Manichees* the Doctrine of Gods particular Providence : And some in our days have exploded the deep *mystery* of the *Trinity*, as a *chaffy* and *absurd* Opinion : and so the *high* *mysteries* of the Gospel, were laughed at, as ridiculous and *foolish* things, when they were preached by the *Apostles* to the world ; men measuring *divine* things by *carnal* reason, comprehend them not, and so turn from them, with offence or derision.

*Vid. Calv. In-
stit lib. 3. ca. 23.*

*Melior est fides
in ignorantia
quam temera-
ria scientia.
Aug. de verb.
Apost. Ser. 20.*

Not but that all the *truths* of heaven, and all the wayes of *Godliness* are built upon the purest and sublimest *reason* in the world : and when *reason* in man is *elevated* and *renewed* into its *primitive* state, and is not *byassed* or *seduced* by *fleshy* lusts, it suggests nothing that

that is *repugnant* to the *Oracles* of God, or inconsistent with true *Christianity*; but Reason considered as in its present *situation* in the midst of *fleshly* lusts, and *debased* and *degraded* by the Fall, so it *discerns not* the things of the Spirit, nor is it *subject* to the Law of God, neither indeed can be.

2. Secondly, This serves also to reprove the *Curious*, who dive into things above their reach, and have an ear to hear where God hath not had a tongue to speak, will venture to pry even into the *secrets* of heaven, and beat their brains about unattainable, if not unprofitable knowledge. Things *above us*, we are rather to *admire*, then too busily inquire into: As *Paul* doth *modestly* leave that deep mystery of the *breaking off* the Jews, and *grafting in* of the Gentiles with an *αἰνέσις*, as we read, *Rom. 11. 33.* *O the depth of the riches, of the wisdom and knowledge of God!* and *Dionysius Areop.* reading the Book of the *Revelation*, left it thus, *Non reprobō quod non intelligo; sed eō magis admiror, quo minus assequor;* I do not reject what I do not understand; but the less I comprehend, the more I wonder.

And here I might (though perhaps, not without a little digression) acquaint you with the frothy fancies, and vain *disquisitions* of some of the Schoolmen, and other modern Writers: As, *One* will undertake to tell us what was our Saviours dispute among the Doctors: Another, what he wrote with his finger upon the ground: a third, what became of Moses his body; and where is locall hell; and what language Saints shall speak in heaven; and who shall sit highest in heaven; and when is the day of judgement; and in what place the world shall be judged. When Peter asked our Saviour somewhat a curious question concerning John, *Joh. 21. 21.* *And what shall this man do?* Christ takes him

him up somewhat roundly, in the next verse, *if I will that he tarry till I come, what is that to thee? follow thou me;* And so the disciples propounding a question of the like import, *Act. 1. 6. Lord, wilt thou at this time restore again the Kingdom to Israel;* Jesus Christ gives them a check for it, in the following words. *It is not for you to know the times and seasons which the Father hath put in his own power;* so far as we can find footing, it is safe to make; and so far as is revealed, to search, and leave secret things unto him to whom they do properly belong.

3. Thirdly, and especially, This reproves *foolish people* among us, who though the Lord Jesus is thus every way wonderful, in his Person, Offices, and Works; and though God hath in such an admirable way discovered himself, through him, unto the world; yet pass him by, look not upon him, as if there was nothing in him worthy their thoughts, or to be wondered at.

Some are ignorant of Jesus Christ, have never seriously set themselves to inquire into the deep mysteries of the Gospel, in whom the god of this world hath blinded *2 Cor. 4. 4.* their eyes, that the light of the glorious Gospel of Christ shines not upon them, but live as if there was neither Christ, nor Gospel, nor Heaven, nor God in the world. And though he hath made his arm so naked, in his mighty works among us; yet have not seen him, or taken notice of him to this day. David sadly complains in *Psal. 106. 7.* *Our Fathers understood not thy wonders in Egypt, &c. but provoked thee at the sea, even the red sea:* so, many understand not the present design of God, and the import of his late glorious works; but by their murmurings, discontents, and detractions from his glory, provoke him to anger against them.

Others are taken up about things *secular* and *earthly*; about

about their *private ends, personal interests, raising their estates, advancing themselves, and their children, and are so buried in the world, that they look not up to Jesus Christ, to admire those divine wonders that are evidently held forth in him. The Prophet complains of some, Isa. 5. 12. 'What the Harp the Viol, the Tabret, and wine are in their Feasts, but they regard not the works of the Lord, nor consider the operation of his hands. Men, whose eyes are bewitched and dazzeled with the incanting splendor of earthly things, are disabled from beholding and admiring the Spiritual glory of Jesus Christ, and of his works. Philo Judaeus, speaking of such persons, gives them this Character, Κίσημον μάλιστα ἢ θεοῦ καὶ ὁμοιωμένον αὐτῷ, more admiring the world, then the maker of the world. God hath made the creatures, and all the beauties and delights of them to be as so many steps to raise men up to himself, and they determine their thoughts and affections upon them, and rise no higher, and so are spiritually guilty of that Idolatry which the Apostle chargeth upon the Heathens, Rom. 1. Who worshipped, and served the creature more then the Creator, God blessed for ever. Rom. 1. 25.*

But that we may now in the close of all excite you to this heavenly work of Admiration, we shall set it before you, both in the *sublimity, and the efficacy of it, that you may not look upon it as a fancy, or a meer speculation.*

1. First, for the *sublimity of it*: This *divine admiration* is that act of the soul, which of all others doth most sublimite and raise it. It is a kind of *divine rapture*, wherein the soul is brought to see that which is infinitely above all sight, and to enjoy that which is beyond all comprehension: The soul hath never such a clear sight of God as God, then when she is rapt up highest, in the admiration of him: for so long as in our pursuits after God

God in his being, or in his works, we comprehend what we pursue, we conceive him under some finite notion, and make but a creature of him; but, when the soul loseth it self in him, when all understanding ceaseth, and is silently wondring at what it cannot comprehend, and lies down astonished under the brightness of that glory it cannot behold: now hath it a rude discovery, even of infinity, and incomprehensibleness.

And thus the Saints in glory, though their spirits are raised, enlarged, fortified, that they might be able to receive living streams of blifs, pleasures, and beauty that flow from the face of God; yet, there is something still in him infinitely beyond what they receive, or can possibly comprehend, into which they are absorpt, and swallowed up, and enjoy it only by a holy amazement, and admiration of it.

2. But Secondly, look upon it in the efficacy of it, this admiring Jesus Christ, will,

1. Enlarge, and open our mouths in his praises. How natural is it for greatness and admired excellency, to set the heart and tongue upon praising! Out of the abundance of the heart the mouth speaketh: If the heart be filled with anger, the tongue will be bitter and inveſtive: If with joy, it is full of singing and triumphant expressions of its own contentment: and so, if it be filled with admiration of any excellency, though for a while it may be silenced, yet will presently break forth into exaltation and praise. It is said, *Matth. 15. 31. When the multitude heard the dumb to speak, and saw the lame to walk, they wondred, and glorified God; first, wondred, and then glorified.* And so *2 Thes. 1. 10.* It is said, *Christ shall come to be admired in his Saints, and to be glorified in them that believe.* We cannot but glorifie him, when once we do admire him.

And indeed, what is not *wonderful* to us, that we are not apt much to extoll or praise. As I have read of a *fel-low*, who having perused a very *obscure* and difficult *Author*, and being demanded his judgement of it, Answered, *α δυνὴς ἤλαδ*, &c. *What I understood in him was excellent, and what I understood not, sure was more excellent*; so will the soul that hath a real acquaintance with Jesus Christ say: what I know and understand of him is *very sweet, glorious, and worthy of praise*: but, what I cannot understand, but is yet above my reach, that is sure *more sweet, more glorious, and more praise worthy*.

2. This will also possess the soul with an *awful*, and *reverential* fear of him: A *divine* and *holy* fear of God, fills the heart, whiles it is *wondring at him*. When the soul is *gazing* upon a *majesty* and *glory*, that is infinitely above it, it cannot but secretly *tremble* before it. As the Disciples beholding the glory of Christ, at his *Transfiguration*, *Matth. 17. it is said, they fell on their faces, and were sore afraid*. And *Job* having looked upon, and wondred at the *incomprehensible* works of God, confesseth, *Chap. 37. 1. That his heart trembled, and was moved out of its place*. Therefore well have the *Schoolmen* made *admiration* one of the kinds of fear; for the soul hath a secret fear of the *greatness* of that object, which it *wonders at*, but cannot *comprehend*: As *Augustine* speaking of the *deeps* of *divine Providence*, and the *secrets* of *Predestination*, against those that cavil at them, saith, *Quæris inquisitionem? ego expavescam altitudinem: Art thou enquiring a reason? I will tremble at the height, &c.* When a man is beholding the *infinite wisdom, purity, and excellency* of Christ, it cannot but make him to *reflect* upon his own *darkness, filthiness, and baseness*, with an *holy* fear and trembling.

3. This

3. This will also draw out the soul to a more confident dependance upon Jesus Christ. Could we comprehend the utmost bounds of that power and wisdom, that righteousness and fulness that is in him: they were but finite, and so we might distrust them, as not able to serve our turns: But seeing he is every way wonderful, his righteousness a wonderful righteousness, his power, wisdom, mercy, all wonderful, above all our thoughts: this makes him to be a sure Bulwark, a strong and everlasting Rock for the soul to rest and betrust it self upon. So that, hast thou been a wonderful sinner? here is a more wonderful Saviour: are thy sins wonderfully great? here is a more wonderful mercy to pardon them, and righteousness to atone for them: And are thy wants, thy weakness, thy distempers wonderful, that thou canst not know them? here is power, holiness, fulness more wonderful, and farther above thy knowledge. And therefore cast thy self with much confidence upon him in all streights, wants, dangers, and difficulties whatsoever.

4. This will also have another effect, it will take off thine heart from admiring the creature. By thy wondering at Jesus Christ, thy soul will be so raised and enlarged, that it will apprehend all things besides him, but mean and trivial. The Eye, having beheld the brightness of the Sun, seeth all other light far below it. Moses seeing him that is Invisible, beheld such riches and glory, enjoyed such sweetness and pleasures in God, as made the glory and pleasures of Pharaohs Court mean, and worthless in his esteem. Paul being rapt up to the third heavens, and in a divine extasie, admiring the unutterable things of Christ, accounted all but loss and dung for the knowledge of him. And our Lord Jesus living alwaies in the clear sight of his Fathers glory, was not at all allured or

Heb. 11. 24.
25. 29.

Phil. 3. 8.

affected with the glory of the Kingdoms of this world, when it was by Satan set before him. *Misael* *luxes* *ad* *hau* *un* *ot*, Taith the Philosopher, Men of great and raised spirits, despise those things which others are taken with.

And, nothing will be so effectual to bring down the thoughts of man to a mean esteem of himself, then to be thus raised in the admiration of Jesus Christ. That act of the soul that doth most exalt Christ, doth most debase man. As those two Stars called Gemini, the one ariseth as the other falleth: So as Christ is raised and exalted in us, so do we fall down lower and lower in the esteem of our selves.

5. Lastly, This will also lead the heart into an holy boasting, and triumphant joycing in Jesus Christ. As man will more boast in a treasure that he knows is inexhausted, then in the greatest riches and possessions that he can discover the bounds of; So whiles we are beholding the fulness and riches of Christ, as inexhausted, and unsearchable, and are wondring at them; this will naturally carry out our spirits to boast and triumph in him; When after all thy knowledge of him, thy Communion with him, thy enjoyments and receipts from him, thou hearest yet a voice speaking to thee, thou shalt yet enjoy and see greater things then these.

Use last: I have only one word more to add: If Jesus Christ be thus wonderful, and declares this name of his, especially in our salvation: Let us learn and endeavor to be wonderful in our actions for him, as he is in his actions for us. That we may now all strive to be (as it was said of Joshua the Priest, and his fellows in another sense) men of wonder. Surely if we do visibly deny our selves, subject all our own interests to the glory of Christ, the promoting the Gospel, and establishing Justice and Righteousness in the

the Nation, and in our whole conversation, *cross* the common course of the world, we shall be *men of wonder* in our generation, and in *generations* yet to come: that *England* may be made the *wonder of the world* for righteousness, wisdom, truth, and holiness, as it hath been made the *wonder of the world* for salvations and deliverances. Surely we shall not answer the extraordinary appearances of Christ *for us*, if we do not now *extraordinarily* and *eminently* appear for him: He now hath put us to the *tryal*, by giving *great opportunities* into our hands, and certainly great things may be done, if we lay down *Animosities*, *self-ends*, and *corrupt principles*, and with *sincerity*, *wisdom*, and *unity*, address to the great works of God and *the Nation* that are before us. The change of *Government* will avail us little, the name of a *Commonwealth* will do little service, if we do not see the *common good* sought and promoted, *common grievances* and *burthens* removed, and *Common Justice* impartially administered throughout the Nation. And O that you (*Right Honorable*) who sit at the *Stern* of this City, and those that do, or hereafter may sit at the *Stern* of this *Commonwealth*, would set their shoulders *effectually* to these great works, that the *poor Church* of Christ may *live* and *flourish* under the wings of such Rulers and Governors, which the *Lord* hath promised she should enjoy in these *last times*: And that sweet promise may be fulfilled upon her, *I sai. 60. 17, 18. I will also make thy Officers peace, and thine Exactors Righteousness, Violence shall no more be heard in thy Land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise.*

F I N I S.